SUGGESTION

"Man's whole education is the result of Suggestion."

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BE HAPPY.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

Be happy today. No matter about yesterday nor tomorrow; be happy today.

Are you poor? Unhappiness will not make you rich.

Are you ignorant? Unhappiness will not make you wise.

Are you sick? Repining will not give you health.

Did you do wrong yesterday? Regretting will not correct the act nor atone for it.

Are you unable to see your way clearly to meet the demands (fancied or real) of tomorrow? Fear and worry solve no problems. Understanding and effort can alone do that, and no type of unhappiness ever gives understanding or strength to work or think more effectively.

Are you afraid to be happy lest you cease to strive and idly drift? Depression, worry and fear weaken and destroy. Their apparent energy is a spendthrift energy borrowed from tomorrow, and must always be paid. No real, creative energy or growth ever comes from them. Faith, contentment, do your best and search for better, and love, these are sources of power and growth. They are possible today or never. No future will ever give them to us or give happiness to us without them till we pay the price. Pay today.

Are you in pain? Be thankful and make the pain your friend by learning its lesson. I do not mean to be thankful that you are in pain, but that you can learn its meaning, and then obedience will stop the pain. We suffer only when we disobey. Pain then comes that we may learn the lesson and escape the pain.

Go into yesterday for her lessons only.

Apply these lessons to today without worrying about how they resulted yesterday.

Fretting over yesterday wastes our strength and blinds the eyes for today's duties, and in both ways making it harder to do today's work.

Yesterday's errors cannot be undone.

Do today the very best you can.

Neither crying over yesterday nor making faces at tomorrow will enable us to do better than our best.

We can *do* better only by *knowing* better.

We cannot learn to know better simply by repining or anticipating.

We learn to know better by thinking.

Impulse, feeling, emotion, furnish the steam, the power of action, but analysis, reason, contemplation, spell out the lesson, give understanding, point out the way.

Be happy today, this is heaven.

Be miserable today, this is hell.

I can possess today only what I have brought into it, or what I dig out of it.

Yesterday's misfortunes are but debris in the lap of today.

Tomorrow's tasks can be but burdens on the back of today.

Extract the lesson out of yesterday, borrow sunshine from tomorrow, but do today's work today.

Tomorrow has no bottled good labeled for you, awaiting a demand check.

Labor, cash payment, character; these only are received in exchange for joy, love, or health.

Heredity is capital stock which, if not utilized and added to, *but drawn on, only,* must sooner or later give out.

Commence today to do today's work—commence where you are with today's ability and today's light. Don't stop to pity those below, nor to growl at those above, but climb, climb, climb. Do your level best in the light of the unity of all things, all persons, all efforts, in the light of the distinction of each, but the separation of none, and you have done your best for both those below and those above you. Work today, remembering that as you give, so shall it be given to you again.

Fight appeals to fight, sorrow to sorrow, tears to tears, love to love, happiness to happiness.

We may reap today of today's sowing, but it is sown in our characters and will accompany us into tomorrow. The sown seed never dies, never fails of a crop, and we never fail to reap somewhere, sometime, the fruit of the seeds sown. It is sown in the character and will be with us in every coming tomorrow as our working capacity. To escape, we must sow again of another kind of seed and again reap.

Tears in the eyes of today mean disaster in the heart of tomorrow, for a task poorly seen will be poorly done.

Look upon today as a portion of eternity.

Remember that you cannot die, run away, or escape. The work must be done. Do it, and smile at failure. To meet with reverses is not to fail but to learn a lesson that needs to be learned.

To get knocked down is not defeat, and to lie still and be counted out means only to be counted in again in another ring. Escape is impossible. Succeed we must, somewhere, sometime, *and the when depends largely on us.* Don't be counted out; up and at it. Have faith in the outcome and don't rebel at the method, but keep an eye on opportunity, and hold fast to the hand of law; stand squarely *on character* as the source of power, then defy fate, heredity, failure, ***but don't set a time for results.*** Be patient. Eternity is all yours and its a long day; but ***now*** is the raw material out of which time builds eternity.

You don't know this? Well, you will. The evidence is at hand. The handwriting is on the wall and will some day be read by all men, but no matter about knowing it is true; you don't know it isn't true, either, so play it is. Its far the prettier game of the two. Eternity all yours, all made up of nows, success certain, the *time and place* of success partially, at least, in our own hands. My! What a funny game! Up and at play. Play, play, work, work, smile, smile,—the game's yours, you have won. But where

and when? Ask it of earnestness, effort and faith, through their business agent, love.

When am I successful? How shall I know how to make the best use of today? Ask happiness and love. Happiness of all, love for all. Ask, remembering that we feel *with others,* not for them. That we are *happy* with them, or *sad* with them. No corner on the product possible. But, if we feel with others, others feel with us, so the greatest good we can do them is to feel happy, be contented, hopeful, confident, and let the light shine. Others feel with us. Be good, be happy, others laugh, too. What a pleasant game! What a profitable game! What a universal game! Play it well, and there you are in heaven—all the heaven you will ever know. A heaven that can grow, and grow, and ever and ever hold more joy, wider sympathy, purer love, deeper wisdom. "Play ball!"

Well, but what about money? Isn't it today's backbone, skull and limbs? Well, no, not exactly all these, but what if it is, are these not, after all, the most negative parts of the whole organism. Do they not in the point of life rank far below muscle, gland, or nerve tissue? And, besides, if we are immortal, we must be able to get along without these some day. They must be things of a day only. So money, while very important like the skeleton, is not on a par with character. Money is legal tender for a day, but character for an eternity. Money is good at the postoffice and corner store here, but will not pass muster anywhere where character can be known and appreciated.

Money that builds good, pure, lovable character is desirable and will bear fruit in every tomorrow that shall become a today, but it is not worth the price of love, unselfishness, generosity, breadth of mind, stability of character. Money is like words. Words are not ideas, but simply the signs of ideas. Money is not value, but represents value, and that value is the power, the mind, the character capable of producing the things we desire, or capable of desiring, getting and utilizing these. So love the *power* to get money, not money; love the power to spend it wisely, not to hoard it; love it for what it will do, not for itself. Own your money, but do not let it own you. Use it today if necessary. Money hoarded instead of being wisely spent is a burden on the back of tomorrow. An idle dollar is an evil dollar, for it becomes the mother of greed, miserly greed.

Nothing is worth while that breeds regret, fear, or apprehension. Everything is cheap at whatever cost, that brings contentment, faith, happiness and love; that means labor for the laborer, love for lover, and today for itself with all its problems.

It is well to keep in mind, that no matter what our special theories; no matter what we talk; no matter about the conduct, whether we are wicked or virtuous, wise or foolish, we are all after the same thing—happiness. Some may think that one thing will bring it, and some another, but we all desire it. The conduct of all alike is born out of the desire for happiness. One thinks that to be miserable here means that we will be happy some other place. Another believes that we must do almost everything that we do not want to do, now, if we are to be happy after awhile. Some one else thinks that all he has to do is to look out for himself, get what he wants now, get it in any way he can and keep out of the hands of the law; that he needs to pay no attention to the results of his actions on any

one else, and sometimes he seems equally to think that his own future can be utterly disregarded. But no matter what we do or say, or how we do it or say it, it all springs out of the desire for happiness.

Now, how can we follow the desire for happiness and make it consistent to contend that we should be happy today, and yet insist that we must regard the effects of all our actions, both on every one else and also on our own future? It can be done, though.

It is quite clear that if I make myself happy today, and then keep up being happy on each succeeding day, I would always be happy. Some stop here and interpret this as a license to do anything they please. This, however, can have but one termination—disaster. How then? Be happy today, but happy doing, thinking and saying what past experience seems to warrant us in believing will result favorably.

Guide conduct by intelligence and then know that that is our best. Nothing but our best can make us happy.

We are parts of one great organism and must direct our lives in harmony with the rest of the body social to which we belong. Yet all this *can be done* and *will be done some day,* without friction. None of us can do it now, but it should be our ideal, and then we will ever approach it nearer and nearer as the days pass by.

So I say once more, be happy today, and do not fret over yesterday, nor cry about tomorrow. But never forget that this does not absolve us from the need of keeping in mind all the lessons of every yesterday—keep them in mind, not to repine over, but to use. So, I would say, act wisely, contentedly today, but learn the lesson of yesterday and keep the weather eye on tomorrow, but always be happy. It will pay.

A Medieval Psychologist.

Professor Munsterberg of Harvard, whose specialty is psychology, relies to some extent on the point of a good story in enforcing his positions in abstract demonstration. He has one on the association of ideas that will illustrate. A mediæval magician—more accurately called "fakir" nowadays—announced that he had invented and had for sale a magic pot. If certain rather common stones were mixed and placed in the pot, with a certain portion of water, and the whole shaken diligently for an hour, the stones would turn to gold provided that during the hour the operator should not think of a hippopotamus. The fakir sold a great many for fabulous sums, and not one of the purchasers ever demanded a return of the money. The fakir knew his business. He was in advance of his age in psychology, in his skill in permanently fixing in his customers' minds the association of that old pot and a hippopotamus.—*Boston Herald.*

What to do.

Mind your own business. Attend strictly to the mind of the spirit in you. Keep your hands and thoughts and tongue off of other people. Do not try to mould or fashion others; never interfere with them, nor let them interfere with you. Anyway, whatever they do to you, let them alone.

Put away selfishness; it is the tap-root of trouble; it is the source of evil. Selfhood is brutal; there is nothing more brutal than selfishness. Mind your own affairs, but do not mind them selfishly. Be free, but be willing all others should be free, too; what we claim for ourselves, let us grant to others.—*Selected.*

THE POWER WITHIN.

BY F. W. SOUTHWORTH, M. D., TACOMA, WASH.

To the student and observer the practice of healing the sick presents many and curious anamolies. Schools have been built up to further their particular ideas, to be swept away by later or rival ones. Today we see three important ones demanding attention, each putting forth claims of superiority over the other and each denouncing the practitioners of the rival schools as humbugs, frauds, etc. Each has the laudable motive for its existence, the betterment of physical conditions, but until very recently one sought to "protect the dear people" against the malpractices and ignorance of the other and still insists that no other shall be entitled to governmental recognition. In many states this ludicrous spectacle is seen of "Boards" composed of members of each school, decrying contemptuously the claims of the other and yet lending themselves to the perpetuation of the "evils" of each by passing upon the fitness of would-be aspirants for a state license to practice these—to them—vagaries and dangerous methods. Add to these three "recognized schools" of medical practice, Physio-medics, Physical Culturists, Osteopaths, Magnetic Healers, Mental Scientists, Christian Scientists, Hydropaths, Electro-therapeutists, Orificialists, Psycho-therapeutists, Spiritual Scientists and Divine Healers, and what do we find as a result. Their percentage of cures ranges about the same—80 per cent to 85 per cent.

If anything, there is a slight advantage in favor of drugless methods, especially emphasized when we notice that the cases so cured have passed through the hands of the regular practitioner. Now the question naturally arises, Why is this? With all its elaborate equipments and hundreds of years of research and investigation, can the old systems show no better results in the percentage of cures than the man who simply lays his hands on a patient for a few minutes and then tells him to go and drink copiously of pure water and breathe deeply of the fresh air?

Let us look into this matter a little deeper and we will readily understand how this can be.

From the earliest history of medicine we have learned that a certain force, vivality, the "vis medicatrix naturæ," was what cured disease. Drugs, appliances, religious rites and ceremonies, stimulated or excited this power into activity only, beyond which they were powerless, consequently we have the whole solution in this, "the Power Within."

The question might be asked while on the subject of medical men, "How do drugs act, for act they do." Can we say it is *not* through *mental affinity?* Consult the "physiological" effects of Belladonna, Hyoscyamus, Hashish and Opium. This is an open question but worthy of serious consideration.

The medical man recognizes inactive bowels or liver and gives a purge—a flux, administering an agent to remove a possible microbe or offending substance, while the mental scientist calls up strength of will, a patient, hopeful, outlook and

tension relieved, equilibrium is restored. But in all we must recognize the "life essentials"—air, water and proper food, or our work will be incomplete or futile.

Why, then, does the practitioner of one system fail and the other succeed? Why does a mental or Christian scientist fail and an Osteopath or Suggestionist cure the given cases? Because the first did not appeal to that "power within" through the one of two channels by which it can be reached—the intellect or the emotions. You must recognize the mind as the great factor. It can place obstructions to proper functioning such as *fear* and you have a barrier to the operation of the Power within hard to remove. In such cases you must "minister to the mind diseased." Fear is a disease—"a contagious disease, sometimes reflected from one mind to another with great rapidity—needing no speech or sign to propagate it, for through psychological laws it passes from one to another, from the healthy to the ill, from doctor to nurse or patient, from mother to child and son."

Just here is where Suggestion is potent, and to him who wishes to cure disease it is indispensable, for in following the Law of Suggestion you are bringing a force into action which harmonizes the individual with his environment. One of the first things apparent in the sick to an observing mind is tension—mental or physical or both. Suggestion will relieve it—cure it. There is no appetite or digestion, no desire for water—no attempt to breathe properly or sufficient of this vital element of life. Suggestion excites the desire, the absorption and assimilation, and nutrition results, and disease fades away. It seems simple,—it is simple. So simple that the average man disbelieves it or scoffs at it. What a barrier to progress has been this disbelief,—unbelief! In all ages it has opposed the onward march of truth. "But truth is mighty and will prevail." How much better to first investigate and put to a practical test anything, before saying, "I don't believe it"! What can equal absolute knowledge? How do you acquire it? Through personal experience!

Suggestion brings into manifestation the power within and teaches the individual self-control, self-culture and practical development. It brings him into personal relationship with the life principle—the "Real Self"—and opens his eyes on a broader horizon of existence.

Look at it from any standpoint, and you will, in the last analysis, inevitably return to the "Power within" as the one "who healeth all our diseases." Study your physiology and anatomy, your dietetics, especially. Hitch these on to Suggestion, and the mental and physical harmony you produce thereby will *return* the individual to *normal* health—nutrition.

Though this article is brief, its main points will give you unlimited food for thought.

"Children," said the teacher, while instructing the class in composition, "you should not attempt any flights of fancy, but simply be yourselves, and write what is in you. Do not imitate any other person's writings or draw inspiration from outside sources."

As a result of this advice Johnny Wise turned in the following composition:

"We should not attempt any flites of fancy, but rite what is in us. In me thare is my stummick, lungs, hart, liver, two apples, one piece of pie, one stick lemon candy and my dinner."

A CLINICAL CASE.

NERVOUS PROSTRATION.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO.

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When Mr. B., age 36, presented himself for clinical treatment he complained of great depression of spirits, melancholia, fear of impending danger, headaches, referred chiefly to back of neck, insomnia, poor memory, restlessness, dyspepsia and constipation.

He had enjoyed good health until his thirty-second year, at which time he was superintending a gang of men in a lumbering camp. Several of the men under him were stricken with cerebro-spinal meningitis and died within a few days. The death of the men was a terrible shock to him, and he fancied he was contracting the disease himself. He began to suffer with severe pains at the base of the brain similar, he believed, to those experienced by the men who had died.

He left the camp at once and sought medical advice in a neighboring city. Although the physicians consulted assured him that he had not contracted the trouble, his health declined very rapidly and the pains at the base of the brain increased. As the pains persisted the fear of an attack of cerebro-spinal meningitis increased, and in a few weeks he was unable to attend to business, having developed a severe attack of nervous prostration, with all the usual attending symptoms. His weight ran down from 175 to 130 pounds.

Various treatments were tried, including, besides the regular medical treatment, Christian Science, Osteopathy, Magnetic Healing, Electro-Therapeutics, and he spent several months at different sanitariums. Nothing, however, seemed to give him even temporary relief, and he had abandoned all hope of being cured, when he was advised to come to my clinic by a friend who had been cured of nervous prostration some time before, after a month's treatment at the School of Psychology.

When he presented himself at the clinic for treatment he admitted he had not the slightest faith in the treatment, but believed his troubles incurable. He said he had come to the clinic because he had promised his friend to do so.

The patient was suffering from nervous prostration, and his chief symptoms were those previously mentioned. His fear of cerebro-spinal meningitis had become a habit of thought, and he had been unable to attend to business for over three years. His breathing was shallow and he looked anemic. Skin dry. Pulse 90. By questioning him I found that his habits of living had been good until the camp episode, after which his appetite failed; he neglected to exercise and paid no attention to the quantity of fluids consumed daily. I estimated that he had not averaged a quart of fluids per day for over three years, and that he was not taking sufficient nourishment to keep a child in good health. In short, since his fright at the camp he had neglected the life essentials, and no one who had treated him previously had laid sufficient stress on the necessity for eating, drinking and breath-

ing properly. Several physicians, besides prescribing medicines, had told him that his fears were groundless; that he should brace up and try to be happy. Some of them had recommended change of scene, but nothing had been done in the way of systematic mental treatment until he came to the clinic. He had tried Christian Science treatment, but it did not appeal to his common sense and he received no benefit from it.

Having taken a careful history of the patient's case and a list of his symptoms, I requested the patient to step into the waiting room. Then I addressed my class as follows:

"Gentlemen:—The patient you have just seen is undoubtedly suffering with a severe attack of nervous prostration, and his case is a splendid one in which to observe the effects of properly directed suggestive treatment. I am certain you will witness marked improvement in his condition within the next few days.

"From the history he has given of his trouble it is evident that the mental state resulting from the death of his companions caused him to neglect the 'life essentials.' His failure to partake properly of these life essentials has resulted in general physical deterioration. He is suffering with a habit of thought, also, and, although the suggestive treatment will assist in overcoming this from the first, it will disappear more rapidly as his general physical condition improves. The patient is forty-five pounds below his normal weight, and this fact in itself would indicate the line of treatment we should adopt. We know that undesirable habits of thought are seldom found in persons who are well nourished and that when they are found in the healthy it is possible to control them without much difficulty. But persons with poorly nourished brains frequently suffer with severe and obstinate habits of thought which cannot be perfectly relieved even by Suggestion until the nutrition to the brain is improved by building up the general physical health. The brain is the dominant organ of the body, and when it is not properly nourished the functions of every organ in the body are imperfectly performed. A man in good health has strong control over his muscles and his thoughts, whereas, a man whose circulation is poor loses control of his muscles, organs and thoughts in direct ratio to the decline in his general health.

"This patient must receive daily Suggestive treatment, and we must insist that he partake properly of the life essentials. We must do everything in our power to encourage and cheer him from day to day, but his mental condition will improve markedly from the moment he perceives an improvement in his physical condition.

"For several years this patient has not drunk sufficient fluids, and this has stinted his secretions; so that even if he had attempted to eat more food there would have been an insufficient supply of gastric juice with which to digest it in the stomach, and the scanty supply of bile and pancreatic juice would not permit proper digestion in the intestines. Bile is said to be the natural purgative and the stinting of his fluids has lessened the production of bile and caused his constipation. In brief, the patient is not eating and drinking like a healthy man, and his breathing is very shallow. He is not obtaining a sufficient supply of any of the life essentials. It will not suffice to tell him how to help himself to these essentials and then dismiss him. He is too weak and vacillating in his present condition to

attend to these matters unaided. We must make him feel that we are interested in his case and insist that he shall come for daily treatment, so that we can urge and encourage him each day to follow the instructions given to him. The daily Suggestive treatment will almost compel him to live up to the instructions, even if he have no faith in their benefiting him in the least. We shall place certain thoughts in his mind and he will act upon them, even if these actions be performed unconsciously. The first improvement to occur will be the relief of the constipation. His bowels will begin to move regularly within the next day or two, and this result will give him more faith in the treatment and stimulate him to follow our instructions faithfully. With the increase in his secretions which will follow, his appetite will improve; he will eat more food and will digest and assimilate it better than he has for some time. With the increase in the amount of nourishment consumed, his weight will increase, and he will then become convinced that his physical condition is bound to improve. With this conviction, faith and hope will develop rapidly and the patient will grow more cheerful and happy. These new thoughts, assisted by our stimulating suggestions given during his treatments, will soon replace the old, depressed thoughts, and the fear thought which first produced his trouble will disappear rapidly. This patient will probably gain ten pounds in weight during his first month's treatment.

"I shall recall the patient now and explain to him the necessity for attending carefully to the life essentials. This done, I shall place him in the Suggestive state and give him a thorough Suggestive treatment, following the line of treatment which I have indicated to you already."

The patient was summoned to the clinic room and placed in a comfortable reclining position on the operating table. I then explained to him the necessity for attending daily to the "life essentials" and told him how to partake of them properly (see clinical reports in November and December, 1901, numbers of this magazine, or lesson xi, third edition of special mail course). I spoke confidently and reassuringly to him and stated that I expected him to gain at least ten pounds in the month if he followed my instructions carefully.

I then directed the patient to relax every muscle in his body and proceeded to induce the suggestive condition.* This accomplished, I suggested to him as follows:

"Mr. C., from this moment you will begin to gain in health and strength, and you will leave this room to-day happier and more contented than you have been in several years. We have had the greatest success in the treatment of cases similar to yours, and, since you have promised to follow instructions carefully, we can promise that perfect health will be restored to you within the next few weeks. From this moment you will live as a healthy man lives; that is, you will breathe, eat and drink as he does, and health will return to you rapidly.

"You will sip your fluids as directed from fifty to one hundred times each day and every time you take them you will think of the results we are endeavoring to bring about. You will tell yourself that you realize you are now helping yourself to the life essentials like a healthy man and that health is already coming to you; that you begin to feel it in every fiber of

*The methods for inducing the suggestive condition have been given in previous numbers of the magazine. It is impossible to explain this procedure every month, but those who do not possess the information will find it given in detail in Lesson V, page 31, of the special mail course. Over 100 old-fashioned methods are given in detail in the lessons devoted to Stage Hypotism, Part II., Lesson XXXIX, page 303.

your body; that every organ is working better; that the secretions of the body are increasing; that you are hungry; that your digestion and assimilation are better; that the water will insure a free movement of the bowels every morning after breakfast; that you are happier, more cheerful, growing stronger and that you know perfect health is coming to you. Remember! you will think of these suggestions every time you sip the fluids, and after going over these auto-suggestions you will take a few deep breaths.

"You will be hungry for every meal. You will masticate your food thoroughly and remember that every mouthful of well masticated food means a certain amount of new blood added to your circulation. You will feel better with every additional drop of new blood, and the increased fluids and food will enable you to gain in weight. Your weight will increase ten pounds within the next thirty days.

"Your mental condition has improved already. This moment you feel better, brighter, happier and more hopeful and encouraged. You will now see the bright side of everything. Life will seem delightful to you. The world at large will seem better and brighter, and you will be contented by the thought that your health is returning to you rapidly.

"You will feel the effects of this treatment all day to-day. You will sleep soundly to-night and when you return to-morrow for treatment you will tell us that you have felt better mentally and physically than you have for sometime.

"I will arouse you in a moment or two, but remember, you are to arouse better, brighter, happier, stronger, more hopeful and more contented than you have been in years. You feel the stimulating effects of this treatment and they will last until you return to-morrow."

After suggestions of this nature were given for a few minutes and emphasized by placing the hands over the different organs and parts of the body as they were referred to, the patient was aroused. The change in his facial expression was quite marked. He got down from the operating table with a smile, looked as though a weight had been lifted from his mind and voluntarily declared that he felt better and happier. He promised to return regularly for treatment and before leaving the room said, "Doctor, this is the first time I have felt that any treatment could assist me. I really believe you can cure me."

The next day the patient reported that his bowels had moved a few hours after treatment and again that morning after breakfast; that he had slept better than for weeks previously; that in spite of a few spells of depression his mental condition was better and that, on the whole, he believed he noticed marked improvement in his condition. The scales showed that he had gained three-quarters of a pound in weight.

The improvement in this case was steady and rapid. Occasionally the fear thoughts would take hold of him, but he found it easier each day to dismiss them. The bowels moved every day and at the end of the first week his digestion seemed to be perfect. He then increased the amount of food taken at each meal, and his strength and weight increased rapidly.

The patient was dismissed cured at the end of one month's treatment. All fear thoughts had left him and he had gained fourteen pounds in weight.

At the end of six weeks he took up business again and at the present time is a strong, healthy, vigorous man. It is now over four months since he was dismissed from the clinic.

As a rule, cases similar to this require from six to ten weeks' steady treatment, especially if there are fixed delusions or hallucinations. But this patient followed every instruction carefully, being particularly faithful in his use of the auto-suggestions, and to this fact I attribute the quick results.

FRESH AIR FOR LUNG DIFFICULTIES.

BY GEORGE DUTTON, B. A., M. D., CHICAGO, ILL.

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The heart, brain and lungs are often called Vital organs, because upon them, as upon a tripod, rests the lamp of life. Life is quickly extinguished if any one of these vital organs ceases to act. Virgil called the atmospheric air, the vital air, because it is the channel through which the essential principle of life is conveyed to the blood; and again, the blood is called the river of life because no part of the body can be long sustained without a proper circulation of the blood. To breathe well is to live well, and for this reason the breath is often called the breath of life. The term Spirit, which is used to designate the one universal source of all life, is derived from a latin word, which signifies to breathe. How to breathe well and utilize the vital air, is therefore the one important thing in lung difficulties. To know the nature and office of the lungs and their relation to the vital air, and to the circulation of the blood, is to know the chief remedy for all lung complaints. It is as unnecessary to name every symptom or varying condition of the lungs or body as it is to measure and name the waves of the sea; all we need to know is the primal cause of the trouble and how to remove it. Pneumonia is only another name for what is often called Lung Fever, or inflammation of the lungs. Inflammation signifies "Inflame," or "on fire," and conveys almost as much meaning to the common mind as to the learned medical expert. The latter knows inflammation chiefly by its five symptoms of heat, pain, redness, swelling, and disturbance of function; and none of these, nor all together, are a sufficient guide to the proper remedy. The ordinary medical expert assumes that the real cause of Tuberculosis is a microscopic organism, named by the profession "tubercle bacillus." Having made his diagnosis, he wages a deadly warfare, ostensibly against the insignificant microbe, but really against the vitality of the patient. Now it is clear to the intelligent physiologist, who is not blinded by the pseudo science of Bacteriology, that what the patient really needs is more atmospheric air to air the blood in the lungs, and this can be easily and readily obtained by his own voluntary effort. Asthma, colds, coughs, croup, and all lung difficulties are easily cured and effectually prevented by natural methods without the use of any drugs. To remove the cause is to cure the complaint. Why depend longer upon drugs and dangerous methods which from time immemorial have failed to perform what was promised? There is a sure cure in the atmospheric air which surrounds us every moment—the *vital air*. The venous blood of the entire body comes to the lungs in a great wave at every pulsation of the heart. It comes for air, or oxygen. If it does not get it it remains or lingers in the lungs until the lungs are clogged or choked up. To get air enough into the lungs to change the *venous to arterial*

blood is the key to the whole situation. The following exercises may be practiced with great benefit in all lung complaints:

No. 1. Fill the lungs by inhaling atmospheric air through the nostrils. Now hold the breath for *two seconds,* then slowly exhale through the nostrils.

No. 2. Fill the lungs as before, and then while holding the breath seize a cane or broomstick with both hands and grasping it steadily and firmly use your whole strength upon it, then slowly exhale.

No. 3. Inhale as before and then while holding the breath and grasping the cane with the hands, you stoop forward and imagine you are lifting a heavy weight in front of you. The important thing is to give the blood in the lungs, at every pulsation of the heart, access to good atmospheric air. The exercises may be taken separately or together.

SUGGESTOGRAPHIA.

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ARTICLE XIII.

In the previous article, the functions of the brain cortex, especially of the cerebral cortex, were briefly stated and a classification of mental operations constituting mental action was given. It was also stated that, accompanying all mental action, there was an unconscious, better subconscious, and unwilled activity, which manifested itself through lower nerve centers in biologic phenomena—*neuroses* and *trophoses.* It was further stated that upon the possibility of control of mental operations at will or desire, depended all the psychic practices and arts. All these facts have been ascertained by scientists through observation, experiment and comparison.

A vital question, an attempt to answer which must certainly interest every psychurgeon and suggestionist, is, "How can the mental operations, both in ourselves and in our subjects, whether they be persons or lower animals, be so influenced and controlled as to be of practical service for remedial, educational, histrionical and other purposes?" A careful study of the *modus operandi* of each of the numerous means, expedients, procedures, conditions, acts, agents and devices, employed by mankind, in all countries and in all ages, to obtain selfcontrol through mental action, or to influence and control mental movements in fellow men and in lower animals, for various purposes, shows that there are, generically speaking, at least three ways of attempting to awaken, to foster, to direct and to inhibit mental activity. For our present purpose, we will call these three different ways of influencing mental action,

(a) Persuasion,
(b) Coercion,
(c) Excitation.

Without any difficulty, it can de demonstrated that ancient and modern psychic practices and arts, whether they are based

upon openly professed and taught doctrines—*exotericism*, or upon doctrines taught only to a few chosen disciples—*esotericism*—depend for their efficacy on attempts made to influence or control, whether with good or evil intentions, the life, the mentality and the conduct of persons and of lower animals, either upon persuasion alone, or upon coercion alone, or upon excitation alone, or upon some special combination of any two or all three of them. It must be allowed that there are many points of resemblance, both in the nature and mode of application of the numerous agents of factors of psychic methods, classed in the same or in the different categories of ways and means above mentioned. While theoretically little or no difference in the essential nature and mode of application of many of these agencies placed in the various categories of ways and means, and only a difference in degree, rather than in kind, in the mental movements incited by the various agents, conditions and devices so catalogued, is evident, still, for technical and practical purposes, it is convenient, if it is not absolutely necessary, to classify arbitrarily all kinds of incentives to mental action in one of the above mentioned categories.

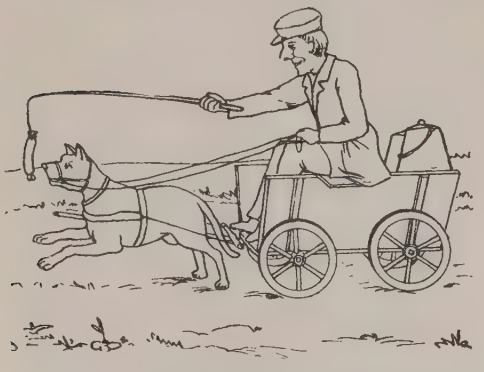
In the category of persuasion is placed any act or expedient, or set of acts or expedients, which, through philosophical appeal or *motifs* presented, such as exhortations, examples, teachings, arguments, opinions, reasons and the like, whether spoken or written, or otherwise symbolized, offered by others or suggested, or determined, by one's own reflections, influences mental action. On attempts made to influence mental action, persuasion is applicable and possible only in man and in the highest orders of lower animals whose aptitudes can be developed and powers directed by verbal commands, by intonations and inflections of the voice, by vocal mimicry, and by certain gestures, toward certain definite ends which would otherwise never be performed by the undirected person and lower animal. The movements—physical or mental, learned or experienced through persuasion and, for that matter, through coercion and excitation also—tend, after frequent repetition to become crystallized into secondary instincts or habitual reflex and automatic actions. Persuasion has no power over the mental and physical movements of the lower and lowest orders of animals, because these animals are led solely by settled instincts which can only be adapted or changed by subjecting these animals to conditions and agencies classed in the categories of coercion and excitation.

In the category of coercion is placed any act or expedient, or combination of acts or expedients, which, through restraint or compulsion or through appeals to the likes or the dislikes, the desires or the fears, of persons or of lower animals, influences mental action. Driving a person or a lower animal to, or restraining them from, the performance of acts contrary to their usual instincts and desires by the induction of fear or tempting them to the performance of acts and tricks by showing them food, comfortable bedding or other desirable articles, would be classed as coercion. In the observance and enforcement of legal law, ecclesiastical law, unwritten or moral law, parliamentary rules and by-laws, and regulations of all kinds, a species of coercion is in evidence. With possibly a few exceptions, coercion is a more effective method of influencing mental and physical movements than persuasion. In effectiveness, coer-

cion stands between persuasion and excitation, but occasionally it is more effective even than excitation. Figures 1 and 2, illustrating respectively acts of excitation and of coercion, are suggestive and show clearly how coercion may sometimes be a stronger incentive to action than excitation. Coercion is applicable and possi-

ble in man and in all orders of animals except the lowest. Tempting a pigeon with seed to alight in some particular spot or upon the hand of a pretended "charmer" is coercion.

In the category of excitation, also called



irritation, is placed any act or expedient or the application of any natural, medicinal or mechanical agent or conditions, such as heat, cold, electricity, light, drugs, water, earth, pressure and the like, which, through the production of definite sensorial impressions or through the suspension or modification of one or more of the mental operations, influences mental action. With occasional exceptions, excitation is the most powerful and effective way of influencing mental and physiological actions, both in persons and in lower animals. Excitation is applicable and possible in man and in all orders of animals. In the lowest orders of animals, it is the only way in which it is possible to evoke any sort of movements at all.

The above facts ought to be carefully considered by psychurgeons and suggestionists, because they give important clues or hints, enabling healers and culturists of all kinds to adapt their procedures for determining definite mental movements to the specific requirements of their subjects, whether persons or lower animals, skillfully. In the application of psychic methods, the intelligence, the necessities and the capacities of the subjects, must be taken into consideration always. By training, which is another name for the systematic application of forms of persuasion, coercion and excitation, it is possible to bring out the mental and physical capacities of persons and of lower animals, which would be unsuspected in a state of nature. However useful theories may be to base opinions upon, facts are the real somethings upon which all true and useful arts are based. Psychic healers and culturists can not produce anything or any result from nothing, but they can draw from slumber and lethargy the benumbed or latent faculties inherent in every living organism and give greater life and movement and action to an existence yet imperfect. It is only by the intelligent use of psychical and physical methods, by sensible training, that the work and powers of man, after a fashion,

bear any likeness to those of the Creator.

Careful research will show that all psychical practices and arts are some particular combination of persuasion, coercion and excitation, some combination of any two or all three of them. These three ways of attempting to influence or control human and animal mental movements and even modes of life, are of interest to the practical psychurgeon and suggestionist, because, in the practice and art of Suggestion, as based upon scientific biology, the suggestive influence, not only of persuasion, but also of coercion and of excitation, are utilized to obtain definite results. Since all suggestive influence and control over persons and animals is practically the result of an act of persuasion, or of coercion, or of excitation, or of some combination of any two or all three of them, we feel ourselves justified in arbitrarily classifying, generically, of course, and for the sake of convenience, all possible suggestions or suggestive procedure into (a) persuasive suggestions, (b) coercive suggestions and (c) excitative suggestions. Any of these forms of suggestions may be informally or formally used for remedial, educational and other purposes; but we earnestly advise that all suggestionists, who are not psychurgeons, for reasons which suggest themselves to every common-sense person, refrain from applying any agent or condition to obtain suggestive effects but those persuasives and coercives and excitives whose psychologic and physiologic and therapeutic effects they thoroughly know or understand. For practical purposes, it is just as important to know the psychic and physiologic characteristics, and the physiological and pathological conditions of subjects, as it is to know the effects of agencies or remedies. Remember always that conditions, and not theories, must be met in patients and subjects before us by our remedial and educational resources.

He alone is skillful, is artistic, who can select the remedies and means to effectively meet the indications in, or the necessities of, the individual patient or individual subject before him, not by chance, nor "by hook and by crook," but by familiarity with and knowledge of normal and abnormal conditions of the physiological economy, as well as of the effects of his remedies and means. The art of Suggestion is but a part of APPLIED PSYCHOLOGY or PSYCHURGY—the ART of arts. Modern psychology is an experimental science and, as such, is fast taking its proper place as a sub-branch of BIOLOGY. Mental activity is no longer considered the expression of a disembodied spirit—*pneuma*,—and modern students of biology cannot conceive of a mental act which has not its organic basis. Let it be noted by the reader that *vitalism* and *psychism* begin in every case where definite knowledge ends. Instead of having any squeamish scruples, we should eliminate ignorance and wild speculation, and attack superstition and evil, if necessary, in a rough-handed common-sense way, when it comes to a question of *good* practice, or of *good* art.

As stated in the previous article, the general functions of the brain cortex, especially the cerebral cortex, are (a) consciousness and (b) voluntary action. In normal mentality, the activity of various groups of nerve-cells or *neurons*, possessed with the capacity of performing specific functions and situated in the definite anatomical regions of the brain cortex, have their relative strength and significance in the make-up of consciousness—self-consciousness or sense of per-

sonality, and voluntary action. Those impressions that arouse ideas and thoughts which tend to produce in the subject some change other than the changes engendered by the impressions themselves, and more especially to produce some mental or some physiologic act and effect, are called "suggestions." In pathological or morbid organic and functional brain states and in modified or perverted states of personality —such as are in evidence in persons while they are under the sway of some emotions and in the suggestive condition or in similar and cognate states, suggestions by awakening special activity of one or more groups of cerebral neurons give undue or exaggerated significance to the activity of these groups in the make-up of the personality of the subjects and determine more or less the mode of life, the mental movements, and the actions of the subjects for the time being. In morbid states, suggestions may result in fixed ideas or insane delusions, while, in physiologically receptive or suggestive states, suggestions can result at the most in dominate ideas for the time being.

The incitation of one or more groups of cerebral neurons to activity so that they are the determining or dominating factors in the general mental action of the subject, whether by use of a persuasive or by use of a coercive or by use of an excitive, is all that is meant by the term *"suggestion."* Only in this sense does the term *suggestion,* as a general name for certain processes or for certain procedures, attain any psychological value. This blanket term, *suggestion,* more than any other, is useful to cover certain *facts, facetiae, fictitiae* and *factitiae* concerning phenomena produced either by the procedures of psychic practices and arts or incidently by the processes of nature. Although the term has little or no exact meaning to the scientific psychologist, yet it has been very useful in attempts made to rid the minds of the laity of the halo of mysticism or occultism, cast about natural psychic phenomena, especially about those phenomena and conditions induced by psychic methods, by ignorant and superstitious, but well-meaning and misguided persons, by mysticists, by *dilettanti* of psychic healing, and by fakirs.

In clinical observations, in experiments, it is noticed that some persons respond more readily in thought, in emotion and in action, to suggestions than do others. This is due to the fact that the property in virtue of which the brain cortex and the lower nerve centers respond to stimuli, and which property, called in psychology and physiology *irritability,* varies greatly in different individuals. In many persons in normal mental states, the irritability is only a healthful susceptibility to the influence of persuasive, coercive and excitive suggestions; but there are a great many persons in whom all forms of suggestion have an undue or exaggerated effect, even in normal mental states. Most of the persons belonging to this latter group, when placed in the suggestive condition, turn out to be somnambulists. Somnambulists are persons who carry out in thought and action absurd suggestions, the absurdity of actions or of phenomena produced in them depending upon the subject's desire to please and upon the subject's histrionic abilities. The older mesmerizers, hypnotizers, magnetizers and others of the same or similar cast, chose somnambulists as subjects to demonstrate their pretended occult powers.

In morbid mental states due to disease, a plainly excessive or otherwise improper susceptibility to any and all forms of

suggestion may be present, giving rise to unusual or abnormal sensory, motor and secretory phenomena, when psychic methods are applied. But whether suggestions be given to healthy persons, or to comparatively healthy persons, or to diseased persons, or to miserable persons, it is found that any form, or combination of forms, of suggestion has the most marked or exaggerated effect when given to them while they are in the suggestive condition. When one form of suggestion fails to produce the desired response, other forms of suggestions, after *sufficient repetition,* or the *summation of suggestions,* often succeed. Barring certain cases of mentally unbalanced persons, very young infants, persons too diseased or too much injured or too aged for mental operations to have effect or much effect upon physiological and pathological conditions, prejudiced persons and some naturally unresponsive persons, we need expect no failure of response to suggestions given skillfully and with discrimination—

"For all the rest,
They'll take a suggestion as a cat laps milk."

—*Tempest* (Shakespeare).

(*To be continued.*)

Mark Twain as a Doctor.

The veteran humorist, Samuel L. Clemens, says that three slices of watermelon will cure the severest case of dysentery and that a stiff hair brush will beat any hair restorer on earth securing a luxurious growth of hair. He tells in this characteristic way how he discovered that lying on the left side would cure "heart burn":

"For eight years," he said, "I was troubled with indigestion, which took the form of an insurrection in my stomach after I went to bed. The various things I thought were good things began quarreling among themselves, and trying to agree upon a fusion ticket that would win out. Four years ago I was in a foreign land where there were no drug stores, so I had to resort to the Swedish cure, which does not allow one to take medicine. Therefore, I used carbonate of soda every night. When the heartburn came on I took a handful of it. One night when I had no soda, I said to myself, 'I would rather stand the pain.' Purely by accident I stretched myself on my left side, and, curiously enough, the pain passed away. I made the same experiment several times with the same result."

He says that in London he made inquiry among many physicians as to the explanation of his discovery, but none could give it. The royal physician, Sir Wm. Thompson, confessed that he had made the same discovery fifty years ago, but had forgotten about it, while all of those years he was emptying drug stores into the stomachs of his patients with no good results.

An extraordinary fallacy is the dread of night air. Sensible people shut the windows to keep out the night air because it is injurious. What air can we breathe at night? Is it not apparent that the only choice is between pure night air and foul air within? An open window can never hurt any one. Fully half the diseases are occasioned by people sleeping with closed windows. In great cities night air is often the best and purest. The absence of smoke and the quiet all tend to make the night the best time for airing the patient.—*Golden Days.*

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 14—THE COMPOSITE MAN.

Mr. President, Ladies and Gentlemen:

Our entire family of human shapes has appeared before you one by one and left me for the final impersonation. Each has told his own separate story and now I must speak for us all, so here I am, last but not least. To call myself not least is by no means a conceited remark, nor will any of our human shapes take offense at it, simply because everybody knows that the whole is greater than its parts, and I am the whole thing. Those who have spoken to you on previous occasions similar to the present, were simply parts. In me every one of the other shapes is present and in active operation. The family are all united, as it were, in one, and I am that one, a complete human being in active operation, ready for the business of life. I may be your grocer, or butcher, or lawyer, or doctor, or teacher, or best friend—anybody, indeed, you may fancy, for human beings are all cut out after a common pattern, and every human being that has ever trodden the earth was, like myself, a composite man, made up of the various human shapes, such as those who have already addressed you on previous occasions.

When none of our members is sick or out of order, I can tell you ours is a very happy family, indeed. When we are all well there is not a single member of the family that is in the least bit self-conscious. I do not know I have bones or blood vessels or skin or nerves or organs of any kind. I am not even conscious of my interior parts, and also the two spiritual shapes that are a part of myself do not intrude themselves upon my attention any more than do the physical shapes that are included in my make-up. All I know is that, taken as a whole, I want things and then try to get them, and this seems to constitute the business of my life. I have found out that what is good for us all is good for each one of us, and, on the contrary, what is good for each one of us is good for us all.

The mutual relationship between myself as a whole and the various human shapes which constitute my parts, is a wonderful study and is represented over and over again in every form of organization. If there happens to be a member of an organization so unfortunate as to feel that his private interests seem of more consequence than the interests of his organization, so that he has no conception of what is known as universal good—that kind of a fellow, for instance, that would cheat a corporation or seek a public position for what he could get out of it instead of what service he could render; in other words, so foolish as to be ruled by selfish instead of by more generous motives, a knowledge of the complete human being or composite man—which is to say myself—in his relationship to the shapes out of which he is constructed, would serve

as a first-class object lesson to him. You know we gain most of our knowledge by comparisons and parables. That is why our experiences need to be so various, so that we can see truth illustrated in a thousand different ways, ever the same truth, but just taught by different teachers so that we can be sure to get a just conception of it through the perspective of our experiences. The man, for instance, who is constantly looking out for number one, seeking to get the advantage of his fellows on all possible occasions, can experiment with this principle of action in his family, in his business, in his travels and in his enjoyments, and if he is a self-willed fellow and a slow student in the lessons of life, it may take a good many kinds of disappointments in the various relations in which he is placed with his fellow-men to bring him to a realizing sense that the scriptural injunction that one must lay down his life to find it, must give to get, is a law of spiritual physiology, which runs through every type of human activity. But I tell you our family has been so well brought up that each human shape recognizes that the only way to secure his own health and happiness is to devote his entire life to the service of the other members of the family, and each, I think, that has appeared before you, has, in a modest way, confessed his dependence upon all the others.

Of course, as I am the summing up of all the other shapes, if any one of them were left out, I, myself, would not be myself at all, but an unfinished somebody that would scarcely be ready for business. On the other hand, every one of our members recognizes that there is not a single member of the entire family that could be spared and his own existence made possible. What one of the family do you think the bony man could spare, for instance? Could he get along without any blood vessels? Could he get along without nerves? Could he get along without the connective tissue man? Could he get along without the lymphatic man? Could he get along without the conscious or the unconscious man? No, he knows better than that, and fully realizes that into his shape enters every one of the other shapes. So, too, with the muscular man and with all of them; every shape enters into every other shape, and so closely are their various organs intertwined that only as they all move in unison can the meaning of life for any one of us be spelled out. You will at once understand, then, that when all the family are perfectly well and in working order our various parts are entirely devoid of all forms of self-consciousness, and that when any member of our family is sick, the whole family is sick clear through. You cannot have a disturbed bone without disturbed blood vessels, nerves and lymphatics, and thoughts and feelings and impulses. It is impossible to have a diseased muscle that does not visit a corresponding disaster on all the other members of the family that enter into its formation, which means us all.

In view of this fact, there is one very important reflection which I would like to impress upon you. Now, when I am not self-conscious in any of my parts I find I am in a perfectly natural state. My appetites are normal and tell me what I need for food and drink, and how much. They preside, also, over my work and my play, and guide me into the harmonious enjoyment of all life, both physical and spiritual. How easy it is for me to be good and kind and teachable and honest and truthful and virtuous in every way, and how simple a matter to perform the

evident duties of my every-day life as they are unfolded to me! But when, through some incident or accident, the harmonious action of any one of my organs is disturbed, the harmony of my whole being is interfered with, just as a single instrument in an orchestra, out of time or tune, is able to spoil the effect of any musical creation. When a single instrument of an orchestra is sick, the whole orchestra is disturbed, and in just the same way, when one of my organs has lost his connection with the rest of his fellows, he immediately becomes self-conscious and intrudes himself upon the entire family of organs. An unbalanced head can make the feet stumble and go the wrong way and plunge the whole body into catastrophe; and feet, too, that are incapacitated for their proper service, can make the whole man lose his connection in life. It is of no use to occupy your time by multiplying illustrations of this universal principle, for I think you will immediately appreciate the tremendous scope of the application of my remark that when any part of me is sick, I am sick clear through. This principle runs through all forms of every possible type of pathology with which my organization is afflicted, be it inflammation in its various forms and stages, or neoplasms or atrophies or hypertrophies or any and every possible diseased condition. When one of our men suffers we all suffer, and we will never be happy and well again until we are well and happy severally and together. I do not believe this thought will be difficult for any one of you to comprehend, for you must immediately perceive that when one of us limps we all limp, when one of us wheezes we all wheeze, when one of us coughs we all cough, when one of us sneezes we all sneeze, when one of us inflames we all inflame, when one of us is discouraged despondency settles down like a wet blanket over our entire family, and when we are happy the sun shines for us all, and "God's in His heaven, All's right with the world."

In any infirmities I may happen to acquire which come under sense perception, my fellow-men seem to be quite troubled. They readily sympathize with all my afflictions and are ready to render any assistance in their power which my condition may seem to them to call for. If I am halt or blind or deaf or physically upset in any way, poisoned by microbes, mutilated by accident, or afflicted with any type of physical pathology that can be sensed, I am considered by my fellow-men as unfortunate and afflicted and deserving of all the help that can be extended to me; but that is as far as it goes. If I forget things that I am expected to remember, I am blamed. If I remember things that I ought to forget, I am not liked for it. If I think illogically, other men call me names—and how inconsistent that is! If I am color-blind and cannot tell blue from green or red from yellow, it is attributed to defective eyesight, and I am charitably referred to a doctor with the earnest wish that I may be able to recover my sight in due time. But if my interior faculties are so distributed that I cannot see the truth in the various situations in which I am placed, but mistake it for a lie, and vice versa; if my thinking is inaccurate and illogical and, worse than that, if my impulses are all turned topsy-turvy as well, and I am irritable where I ought to be amiable, full of spite and revenge where I ought to be forgiving, suspicious where I ought to be trustful, lustful where I ought to be virtuous, I am not considered a sick man, but simply a

bad man. The world permits one to limp physically and calls it sickness. I am here to tell you that whenever I limp morally or intellectually, it is just the same thing. Do not forget, please, that when I am sick in any of my parts, I am sick clear through. Please remember, too, what the sympathetic man told you and what the sub-conscious man also affirmed in corroboration of his position, that it was natural for every man to be amiable and honorable and truthful and righteous and godlike and healthy and happy; and when the flow of life comes into a perfectly healthy physical organization, these perfect spiritual qualities, naturally enough, find perfect physical expression; but when the physical telephones are out of order, the music of the interior voices is sadly disturbed as they attempt to play upon this harp of time.

Please let me tell you right here in confidence, that the physically sick, who are everywhere receiving the world's sympathy and service in their behalf, are doing lots of improper thinking and feeling, for, as perhaps you remember my remarking before, when I am sick, I am sick clear through. That means my two spiritual members as well as all the physical shapes. But, bless your dear hearts, if you have not already done so, won't you please broaden your conception of the word metastasis until it comprehends the whole human being, and don't narrow it down to simply the physical part of me? Metastasis, you know, means a change of irritation, congestion or inflammation, one and usually all of them, involving, of course, disturbed function as well, from one part of the body to another. For instance, an injury to the nerve of the foot, instead of causing a sore foot, may be felt at the other end of the nerve fibers and produce lockjaw. An irritation of the skin, as from a burn, instead of inflaming the skin, can be transferred and, through this the congestion and inflammation to the various mucous membranes. Take an eczema, for instance; make use of an ointment which drives the disorder from the skin and it is liable to appear in the form of dyspepsia or intestinal catarrh or cough or kidney trouble or some other type of mucous membrane affection. Mumps may leave the salivary glands before the fury of the disease is spent and be visited upon the ovaries or testicles, according to the sex. Irritation of the nose or rectum may express itself in spasm of the bronchial tubes to such an extent as to take the shape of asthmatic breathing. The condition of pregnancy very fequently causes nausea and vomiting when the stomach is by no means at fault. So illustrations might be multiplied to an unlimited extent. But there are other possibilities of metastasis of which you have no right to be ignorant. As irritations, followed by congestions and inflammations, can jump from one part of a nerve to another, from the periphery to the center or from the center to the periphery, so they can be transferred from the physical part of my makeup to my interior organization and find expression in acute or chronic disorders of my intellectual or emotional part, or both. Chronic tears may come from physical disturbance when there is no bodily consciousness of disorders; so can chronic anger, so can chronic lust, so can chronic treachery.

You must, my dear friend, broaden your conception of human disorders and their types of expression, for I am right here to tell you that it is no more natural to lie than it is to cough, to hate than it is

to wheeze, to be spiritually or intellectually distorted than it is to limp physically. If you grasp the scope of my meaning, you will immediately comprehend that the world stands greatly in need of a race of doctors who in their diagnoses comprehend the entire human being and not simply the physical part. When there is a bit of metastasis from an injured nerve fibre of a foot or hand and the patient has lockjaw, we notice the foot or hand is not sore. The congestion and inflammation are in the nerve centers, so when there has been a metastasis of irritation from the outside man to the inside man and he is full of wrong impulses, wrong thoughts and consequently of wrong actions, the physical disorders which turn the sweetness of his life to bitterness, have made the truth as it came into him into a lie, are not rendered conspicuous by self-consciousness. The irritation, congestion and inflammation have been transferred from the outside of things to the inside, and thus are the frailties and weaknesses of humanity which have been colled by bad names nothing more nor less than cases of inverted disorders. They are metastases from the physical to the spiritual part of us, from the seen to the unseen, from the expression of forces back to the forces themselves. This makes sin and sickness synonymous terms; and as this great truth begins to dawn more and more upon those who are supposed to be diagnosticians of human pathology in all its forms, it will begin to be appreciated that the world needs more hospitals and fewer jails and penitentiaries, more comprehensive medical attention and fewer reform schools and insane asylums, and the era of a broader charity will be more in keeping with the progressive spirit of the wonderfull time of inspiration in which it has been the privilege of us of the present day to run our earthly career.

(To be continued.)

Hero Worship.

Hero worship is in danger of being forgotten in favor of the worship of wealth. Carlyle's book on the subject is full of wise teaching. Two things stand out preëminent: First, that we should learn to reverence the Really Great—*the Hero*—not merely the man of great talent or even genius; but the man with qualities of insight, leadership and moral weight—the Great Man, good and wise, and with plans whose scope reaches far beyond his mere personal uplifting. Second, that there can be no permanent improvement in human circumstances, without improvement in human character. Depend upon it, no Social Scheme will ever avail to a people who cannot recognize and reverence their Heroes, and who are not themselves in a state of sound, moral healthfulness. Let that be our closing word.

Tests of Death.

Application has been made to the Secretary of State for a charter for the American Society for the Prevention of Premature Burial. By the provisions of this society physicians of the state of New York will be compeled to furnish a death certificate with the following formula: Two or more incisions in an artery; the palm of the hand exposed to the flame of a candle not more than five inches away; a mirror or crystal held to the lips, with no signs of respiration; a hot iron or steel placed against the flesh without producing a blister. Mortuary chapels to be established in which the bodies of the dead are to be held several hours before burial. —*Med. Times.*

A PLEA FOR FREEDOM.

ESTELLE M. AMORY, DES MOINES, IA.

As one looks over the various schools or churches of New Thought, the different names for the same ideas is very apparent, and would seem to be the most distinguishing features.

To the careless reader and thinker there may seem to be as many different principles, but the more thoughtful and analytical soon discovers one grand basic principle underlying all—whether it be Christian Science, Divine Healing, Mental Science, Suggestion, Magnetic Healing, Vitaopathy, or what not. They each and all depend upon placing the "higher nature," socalled, in control—getting the *real man* in his place as lord and master.

That they do this in various ways and by different maneuvers is but natural, and should not be confusing or cause one to throw the whole thing aside as a fraud.

It is true that some will not admit this "control of mind over matter"—to use another term—as the basic principle. This is especially true, perhaps, of Magnetic healers; but if such persons will but look deeper and with unprejudiced mind, we think they must see that their "touch" and "passes," etc., are really to free the body from the control of the physical senses, whose unwise indulgence has brought disease and trouble, and to bring the body under the dominance of the "higher" or "spiritual" nature. That these healers accomplish this beneficent result without themselves or their patient knowing this fact is no proof that it is not so. While this variety of methods and terms for the accomplishment of the same object must necessarily cause something of a "war of words" and a spirit of "sectarianism," yet it is well to remember that such has been the fate of many a great Truth before this—that it is one of its evolutionary stages, and that, according to a great law of development, the time will come when it will shine forth in such simplicity that it will be generally recognized and its nomenclature will be as fixed as that of physics, for we must remember that this "thing"—if we may use so undignified a term—is also a *science,* and will soon be recognized and studied as such.

In the meantime there should be patience and forbearance on both sides—among those who have the long, penetrating glance of Truth, and those who are confused and muddled by their short-range vision. Each should remember that neither has a monopoly on this "thing," and that many "lights" must yet be flashed upon it from here and there.

Taking this unorthodox, non-Eddyite view of this subject, we cannot see where it is bewildering or unprofitable to study along the different lines, with no particular "ism" to substantiate. Indeed, it is only the unprejudiced, ***untied*** mind that can find Truth.

So, however pleasant it might be to be "anchored" to any one "school," or however it might be for the "good of the cause," we prefer the freedom and long-range views of heterodoxy of an individualist.

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 13. St. Vitus' Dance.

EDITOR SUGGESTION: For the last two months I have been treating a case of St. Vitus' dance in a boy fifteen years of age. The trouble developed about fifteen months ago. He is a fine hypnotic subject, and the jerkings cease during treatment, but return shortly after I arouse him. This case has received medical treatment during the past year from myself and other physicians, but appears to be no better. He is slightly anemic, and tall for his age, has occasional headaches and constipation, but as a rule his general health is fairly good. Now, this is surely a case for suggestive treatment, but I do not seem to have made much headway in bringing about a cure. What suggestions would you give to such a patient? I hypnotize him and tell him, while he is asleep, that he will have control of every muscle in his body when he arouses; that his trouble has gone and that he will be as well as any other boy.

Wisconsin. C. S. A.

From your statement that you hypnotize the boy and treat him "while he is asleep," I take it for granted that your patient is a hypnotic somnambule. Of course the hypnotic somnambule is highly suggestible; that is, he will appear to obey every suggestion made to him by the operator at the time the suggestions are made. But it does not follow, because a subject will acquiesce in any absurd statement an operator may make, that genuine physical ailments can be overcome any easier than in a patient who is less suggestible. As a matter of fact, the best results, in relieving physical ailments, are obtained in patients who are the least suggestible; so that the depth of hypnosis has nothing to do with the cure of the case in question. Hypnotic somnambules are great imitators and frequently "take on" symptoms which they have witnessed in other persons; consequently their troubles are frequently imaginary, and because these imaginary troubles are so headily cured in them, the somnambulic condition has generally been looked upon as the best stage of hypnosis in which to treat patients. A patient who is not a somnambule is not likely to suffer with imaginary complaints. For this reason any troubles he may have are genuine and cannot be relieved instantaneously, but, as I said before, his genuine troubles can be relieved more rapidly than a similar trouble found in a hypnotic somnambule.

Congenital chorea (St. Vitus' dance) is incurable, but since your patient's trouble developed so long after his birth

he is suffering from "acquired" chorea. The latter may be produced by unconsciously imitating someone else who has the trouble, but it is generally due to imperfect nutrition following the failure to partake properly of the life essentials. The whole nervous system may be imperfectly nourished or there may be an improportionate development between the bony and softer tissues of the body, in which case there may be an intercranial pressure, especially when, for any reason, the blood supply to the brain is increased.

During natural sleep there is a reduction in the amount of blood supplied to the brain, and it is a fact that the muscular contractions of St. Vitus' dance cease during sleep, or whenever the patient is well relaxed, as when inducing the suggestive condition.

Simply telling your patient that he will be better will not cure him, no matter how good an hypnotic subject he may be, unless his trouble be imaginary. You say your patient is anemic and constipated. This in itself shows that he is not properly nourished. He has been living, probably, on a one-sided diet and has not been taking sufficient fluids. He would outgrow his trouble, probably, in time, but you can assist in hastening the cure by giving him a suggestive treatment daily, laying particular stress on the necessity for looking after the life essentials and seeing that he carries out your instructions to the letter. As his circulation improves, by looking after the life essentials and eating an all round diet, the muscular twitchings will grow less and a perfect recovery will follow, although it may take several months to effect a complete cure.

In order to determine whether or not the patient is suffering with imitative chorea, you should endeavor to interest him in something which is highly exciting. If his trouble be imitative, the contractions will almost cease under excitement; whereas, if they are the result of an abnormal physical condition of the nervous system, the contractions or jerkings will increase. This is due to the fact that during excitement there is an increase in the blood supply to the head, which of course would serve to increase any intercranial pressure. However, since the health of the patient in question is not up to the proper standard, it is very likely that his trouble is a genuine physical ailment. In this case, he should be told how to partake of the life essentials, and a quieting suggestive treatment should be given daily till all signs of trouble have disappeared.—Ed.

Query 14. Skin Troubles.

EDITOR SUGGESTION: Mrs. E., aged 36, has a skin disease of an eczematous nature, with which she has suffered for four years. Three times during this period she has been free from it for about three weeks at a stretch. Each time it disappeared she thought it was cured, but it broke out worse than ever about four months ago, and nothing seems to give even temporary benefit. She worries greatly over her condition, as the skin of her face is affected, and she avoids meeting people on this account. Do you believe Suggestion would assist such a case, and, if so, would the benefit be permanent?

Her general health is fair. She suffers occasionally from dyspepsia and has been more or less constipated for about fifteen years. Suffers severely at menstrual periods. Any advice you can give will be welcomed.

Michigan. J. F. G.

Here is another typical case for suggestive treatment. The patient is suffering with dyspepsia, constipation and painful menstruation. The main organs of nutrition are not doing proper work, and

the skin trouble and dysmenorrhoea show that neither the skin nor the uterus is properly nourished. I am sure that the patient's digestive organs were doing better work during the periods she was free from the skin disease. I have permanently relieved many similar troubles and feel certain that this patient can be cured.

See that the patient looks after the life essentials vigorously and employs auto-suggestion faithfully. Show her that she can be cured by attending to these things, and her mental condition will improve at once. The improvement in her mental condition will enable her to digest and assimilate her food better, and as her general nutrition picks up the skin trouble will disappear. The constipation will be the first trouble relieved, and in a few days afterwards the skin will appear healthier. Six weeks will probably see her completely free from the skin trouble, although it may be three months before the painful menstruation disappears. One month's daily suggestive treatment should cure this patient.

The suggestions given must aim to improve the mental condition and stimulate the lungs, stomach and bowels to do better work. Follow the general treatment given in the clinical report in last December number SUGGESTION, or in lesson xi, page 74, of third edition of The Special Mail Course. Lesson x, page 70, in second edition.—Ed.

Query 15. Hypnotic Questions.

EDITOR SUGGESTION: Can you tell me (1) what percentage of persons are susceptible to hypnosis in its different stages? (2) What percentage of patients make good hypnotic somnambules? (3) In which stage of hypnosis are the best cures made? (4) Do you think frequent deep hypnosis, as practiced on stage subjects, is injurious. L. E. W.

Ohio.

Some persons accept suggestions more readily than others; but every one can be influenced by suggestion, although a given suggestion will influence different persons in different degrees; the effect of the suggestion depending upon the previous education of the individual, the degree of attention given to the suggestion and the physical condition of the individual at the time he receives the suggestion.

Bernheim's definition of hypnosis is: "It is a condition in which a suggestion has an exaggerated effect," and the followers of the Nancy School claim that it is possible to get evidence of the exaggerated effect of suggestion in about 80 per cent of subjects, believing that the 20 per cent in whom no evidence of suggestibility can be obtained will not respond to Suggestive-Therapeutic treatment. However, our knowledge of the effects of properly directed suggestion is increasing rapidly on this side of the globe, and to-day we obtain the best results in persons who belong to the 20 per cent class rejected by the French school.

I claim that hypnosis is present when the whole attention of an individual is devoted to a suggested thought; for this thought, for the time being, becomes a dominant thought and its effects are bound to be exaggerated. Since it is possible to control the attention of every sane person, I believe that every living, sane person, who can understand the meaning of the suggestions made to him, can be hypnotized.

The percentage of hypnotic somnambules differs in different races and in different localities in the same country. A large percentage of somnambules will be found in subservient races. The average Southern colored man, for instance, makes a good hypnotic somnambule. A

larger percentage of somnambules will be found in rural districts and smaller towns than will be met with in cities. Wherever there is keen competition for daily existence; wherever self assertiveness and independence in thought and action are required, the percentage of somnambules will be found to be very small. Although hypnotic somnambulism is not necessarily a sign of lack of education, still it is a fact that as general education becomes more widespread, the percentage of hypnotic somnambules decreases. In Mesmer's time, when it was an exception for the average man to be able to read and write, the percentage of somnambules was much greater than it is at the present time.

In certain small country towns I have visited, almost every person I tested proved to be a hypnotic somnambule; while in the larger cities scarcely one in a score would go into the hypnotic somnambulistic stage. Consequently it is impossible for any one to estimate definitely the percentage of somnambules.

Where genuine physical troubles are to be relieved the best results will be obtained in persons who are the least suggestible. All results, in the end, are obtained through the auto-suggestions of the patient, and it is found that those who are least suggestible obtain the best results from auto-suggestion, when they are taught how to employ it intelligently. The marvelous or miraculous, instantaneous cures invariably take place in the hypnotic somnambules, but the troubles of which they are cured so quickly are imaginary troubles and are only present in them because they are so highly suggestible. A person who is not highly suggestible does not have these imaginary complaints; consequently his troubles, when he has them, are genuine, and it takes longer to relieve them. For these reasons it has been erroneously believed, in the past, that a high degree of suggestibility was necessary in order to obtain the quickest results.

I am firmly of the opinion that the constant acquiescence of the hypnotic somnambule, as necessarily required in giving stage exhibitions of the effects of suggestion, is positively injurious to the will of the subject. He becomes so accustomed to obeying every suggestion made to him and acquiescing in all kinds of statements, which *in his heart* he knows are not true, that in time he loses what little self-assertiveness he might have had in the first place and becomes contented to let others do the thinking and planning for him. He will be found later in subservient positions, almost entirely devoid of executive ability.—Ed.

Query 16. Masked Suggestion.

I have several friends who have been cured of complaints by "The Oxydonor." Candidly, I believe the cures made by this instrument are due entirely to suggestion, but I should like to have your opinion on the matter.

New York. C. J. S.

[I have been asked this question many times by correspondents and patients, and I agree with the editor of *Medical Talk*, who attributes the cures to suggestion.

A recent number of *Medical Talk* contained a similar inquiry, and it was very ably answered by the editor, who evidently has an excellent knowledge of the Law of Suggestion. I quote his answer in ful.—Ed.]

"*Query 7.*—A resident of Iowa has recently sold several oxidomes in this neighborhood. They are warranted as a cure for all diseases. Merely clasp the metal on the wrist or ankle and drop the

oxidome (which is connected with the clasp by wire) into a pail of ice water and persevere in the treatment, and in time the cure is effected. Extreme caution is necessary in disposing of the water, as the poison in the system is said to pass through the wire to the oxidome and into the water.

It appears to me that their faith has a great deal to do with the cures. Is it a fraud?

Answer.—We received the above query from Cortland, Ohio, and as we could not make out the signature we are obliged to answer through the columns of Medical Talk.

Undoubtedly faith has to do with such a cure. It is a case of suggestive therapeutics pure and simple. It may cure by acting on the mind. If so, the patient should be duly thankful. But as for poison being extracted from the system in such a manner and transferred through a wire to a bucket of ice water, such talk is all bosh. The one who advised such a thing knows it is bosh just as well as any one else.

I would not like to call it a fraud exactly, because the idea that actuated the man who made such a claim may be simply to produce a mental impression sufficient to work the cure. We do not believe, however, that it is necessary to resort to such ridiculous pretenses in order to operate favorably upon the mind of the patient.

To the uninitiated mind it may seem very clear how such an apparatus could draw poison out of the system (whatever that may mean), but to the student such statements appear too puerile and farfetched for a moment's consideration.

We would put no obstruction in the way of a man who is practicing such things, but when asked our advice as you have asked it, we would pronounce it a flimsy, roundabout, disingenious method of operating upon the mind of the patient, hoping to cure him of some chronic malady.—*Editor Medical Talk.*

Optics a Profession.

We beg to call special attention to the two page advertisement of the Golden Cross Eye, Ear, Throat and Nose College and Clinic of Chicago. The testimonials from students cover an entire page and certainly show that The Golden Cross method of teaching optics is a successful and satisfactory one. We are personally acquainted with Dr. Hairaes and his work and can asssure any prospective student of optics that he will receive courteous treatment in his dealings with the Golden Cross Clinic.

A Christian Science Decision.

Judge Tuthill, of the Juvenile Court, Chicago, on June 11, committed John Chamberlain, who, while suffering from a shrunken leg, was taken out of the custody of his mother, a Christian Scientist, to the Crippled Children's Home. According to the views of Judge Tuthill, adults are at liberty to use medicine or "faith cure," or any other means to fight disease. Children, however, according to his belief, must legally be given that sort of cure which, according to generally accepted notions, is needed. When the parents refuse to call in a physician, and when the child is subjected to long-continued suffering, Judge Tuthill holds, it is time for the court to step in and demand protection for the young. The parents failing to afford it, institutions should care for the children.

It is said that a Chicago physician offers a reward of $1,000.00 for the proof of any cases of deformity healed by Christian Science methods.

SUGGESTION

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscriptioin soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

We have already received renewals from the majority of our subscribers for the new year, and request those who have not done so already to remit as soon as possible, or to order the magazine discon-

tinued if they do not wish to subscribe again.

If we do not rceive notice from a subscriber to discontinue sending the magazine we will take it for granted that he desires his subscription extended for another year.

Honor to Whom Honor is Due.

Rheumatism and Its Cause.

During the last ten years medical authors have frequently ascribed the discovery of the cause of rheumatism to Dr. Alexander Haig of London. We shall now show conclusively that this boasted discovery is due, not to Dr. Haig but to Dr. George Dutton of Chicago. All now generally agree that uric acid, which is also sometimes called "lithic" acid, is in some way the cause of rheumatism, gout and neuralgia. Dr. Dutton's book on "Consumption and Rheumatism," which lies on our table, was published in Boston in 1891, one year earlier than Dr. Haig's work (1892) on "Uric Acid." These two works by Dr. Haig and Dr. Dutton are quite different in several important particulars. Dr. Haig seems to have reached his conclusions through certain experiments made upon himself, and claims that it is not uric acid, per se, but an *excess* of uric acid in the system that causes rheumatism; and that it is not the formation of uric acid in the body, but the retention of it that causes rheumatism, and he does not attempt to explain its real origin. On the other hand, Dr. Dutton's conclusions are logical deductions from well admitted facts. One of these is that uric acid is practically insoluble in water, while urea, which is a natural secretion from the kidneys, is perfectly soluble, and for this reason urea can be thrown off without irritation or disease, while uric acid cannot, and for this latter reason Dr. Dutton considers uric acid an abnormal or pathological product which when present is *always* in excess. Dr. Haig does not trace uric acid to its source nor account for its presence in the body. Dr. Dutton in his book does explain the *origin* of uric acid, basing his conclusions on certain facts concerning the origin of other acids well known to chemists. Dr. Dutton shows clearly how to prevent the formation of uric acid, while Dr. Haig contents himself with trying to eliminate it more speedily from the body. Dr. Dutton regards uric acid as a pathological product; otherwise it cannot be the cause of rheumatism or any other disease. Dr. Haig does not tell us how or why uric acid comes to be retained in the system till it is in excess and so tells us nothing as to the primal or real cause of rheumatism. That the cause of rheumatism was not known to the profession prior to the publication of "Consumption and Rheumatism" is easily proved. Prof. Hare of Jefferson Medical College published his work on "Therapeutics" in 1891 (the very date of Dr. Dutton's work), in which he says that "chronic rheumatism is one of the most difficult and obstinate diseases with which we have to deal," and of acute articular rheumatism he says: "The pathologist cannot tell what the cause of the disease is."

Osler's "Principles and Practice of Medicine" was published in 1893. In it (page 271) he says: "The essential cause of rheumatism is still unknown," and Gould in his New Medical Dictionary (1891) on page 383 says of rheumatism: "The etiology and pathology are in doubt." "The blood contains an excess of fibrins and is said to contain an ex-

cess of lactic acid. To this latter cause, also to cold and to microorganisms, is ascribed the origin of the affection." Now lactic acid is not uric acid. Notwithstanding these statements that the cause of rheumatism was unknown, Dr. Dutton had already given to the public the theory now accepted as the correct one, viz., that uric acid, as a pathological product, is the cause of rheumatism and kindred forms of disease.

The Frauds of Spiritualism.

TORONTO, Dec. 11, 1901.

Editor SUGGESTION: I read the account of the Rev. Stanley L. Krebs' seance with Dr. Slade. I happen to have sat with this medium for over a dozen times and take exception to the explanations your contributor gives in explanation of the phenomena.

In the first place it would have been better had Rev. Stanley S. Krebs visited Dr. Slade as an investigator instead of as a detective, and he could have had the same evidence that the slate writing was not done by Slade.

Now, I went to Slade as an investigator and I obtained very different results; what is more, I took a friend with me so that we could take notes together.

We both were allowed to hold the slates together—Slade sitting in the back room. Several times I held the slate on my head; my friend did the same; we could each hear the pencil writing on the slate, dotting the i's and crossing the t's. We changed the slates ourselves, Slade merely being present in the other room. It was broad daylight, windows open, and we were talking to each other all the time. The writing would fill the slates in less than a minute, and on this occasion the communications were written in a ladies' hand—said to be Mrs. Slade—and the style and writing excellent. I have had three sittings two winters ago with Slade in Detroit. He was then half-paralyzed and almost unable to move. The manifestations were weak, it is true, but the force was there all right, and with one slate, which I put on the floor, with another over it, and my foot on both, I could feel the scratching of the pencil under the sole of my boot. There were two communications, one in English, one in French, totally different writing. Slade does not know my name. The "old compass" was on the table. I took it over to my side, and on Dr. Slade asking "Owosso," the Indian spirit, to move the pointer, it was at once done. Slade had no means whatever to cause the moving, both his hands were in front of him, on a rather wide table, and the compass was right close to me.

For over one hour, at the seance I have first alluded to, a perfectly-formed ladies' hand, cut off at the wrist, came out of the carpet, as it were, fingers all moving. The hand carressed our faces, then would disappear, dissolving, as it were, before reaching the floor. This was done over twenty times I should say. I tried to catch the hand but it was too quick.

On my remark that we had nothing to show as proof of what we had seen, the hand again appeared and after going across several times from my friend to myself, went right to my friend's dress and tore off about one-half yard of one of her black lace flounces, and threw it on the floor.

Mr. Slade was still in the back drawing room, sitting on the sofa smoking a cigar, no one was in the room we were in, and as I have already said, the windows were open and it was broad daylight (2 p. m.). This is rather different to the Kreb explanation.

I have seen enough to establish the fact that there is "force," an intelligent force, which can do wonderful things under conditions it is well worth investigating as a science, if nothing else. Sir William Crookes was not afraid to take it up—why are the church and the clergymen afraid, or attribute the mystery to the poor, much-abused "devil?"

Yours truly,

H. BOURLIER.

If there are "holes" to pick at and dishonest mediums, do not spare the vitriolized pen; but I would not put much weight in what your correspondent, the Rev. Mr. Krebs, gives as "facts."

The phenomenon is too well authenticated to be "denied" as being truthful, and no doubt this would have been far more advanced in the way of explanation only for the "fag-

gots" and chains kindly provided by the priests of the holy Christian Church.

For information to clergymen who are ignorant of the fact, in the old German Bible there is a sixth book of Moses, referring entirely to what is called the black art. Why this has been dropped I don't know.

H. B.

[It is curious to note the attitude of the "dyed in the wool" spiritualists towards Mr. Krebs' exposures of some of the bogus mediums. I have received letters from some of them, telling me that Mr. Krebs lied in giving his description of his seance with the Bangs Sisters; that they had received communications through the Bangs, and that the Sisters did not do their work in the way he described. Such communications are of negative value. Their writers tell only what they saw, not what they did not see. One clear, affirmative statement like Mr. Krebs has made is worth ten thousand negative opinions.

Some of these negative opinions are very amusing to me for *I personally saw the Bangs Sisters do exactly what Mr. Krebs claims they did.* I never had the pleasure of a seance with Slade, but I know Mr. Krebs well enough, personally, to say that if he says he saw Slade do certain things THAT HE SAW THESE THINGS DONE.

My present correspondent had "sittings" with Slade, and although some of the feats Slade performed were different to those witnessed by Mr. Krebs, still it is fair to assume that since Mr. Bourlier did not see what Mr. Krebs saw in the tests which were similar, he also overlooked the methods Slade employed to produce the effects which were not produced for Mr. Krebs.

I know that the average man does not like to acknowledge that he has been "duped," but, as evidence, a positive statement, such as "I saw such and such a thing occur" is worth a million such statements as "I did not see such and such a thing."

This negative evidence reminds me of the story of the Irishman who was convicted for stealing a shovel, three persons having sworn they saw him take it. When asked by the judge what he had to say for himself, he said: "Begorra, yer Honor, I don't see how you can convict me on the evidence of these three men, when I can bring in a hundred men who will swear they didn't see me take it."

I have another letter from an enthusiastic spiritualist who finds fault with me for devoting so much space to the exposure of mediums *who are known to be frauds.* In referring to Slade, he says; "Why! every well informed spiritualist knows, now, that Slade is an unmitigated fraud."

Well, gentlemen, I wish you would agree with one another. I have no quarrel with the Spiritualists or Spiritualism? But one of the aims of this journal is to investigate occult phenomena, and I have merely given some of the evidence unearthed in investigating. The majority of the readers of this magazine will remember the exposure of Miss Lancaster, who passed herself off as a telepathist. Her work was not telepathy. Now, I cannot see that my statement of how Miss Lancaster performed her tricks has injured the cause of telepathy. It opened the eyes of thousands who might have accepted her work as genuine telepathy. Similarly the exposure of the methods employed by some of the fraudulent mediums cannot injure the cause of Spiritualism.

When the United States treasury discovers that a counterfeit treasury note is being circulated it publishes the fact and endeavors to stop its circulation and convict and imprison the counterfeiters. How absurd would be the attitude of the United States officials if they should say: "We must not publish the fact that there are counterfeits, lest it injure our own paper money." If no restrictions were placed on the counterfeiters there would be ten spurious bills in circulation for every good bill.

Every Spiritualist who has the welfare of Spiritualism at heart should only be too glad to say: "Good for you SUGGESTION. Give us facts. Show up the bogus mediums and their methods until we shall have nothing left but the Truth."

Keep cool, gentlemen. Let us work together. Give us facts in place of negative evidence when criticising those who are declaring the truth for truth's sake.—ED.]

A Huge Success.

The February combined course at the Chicago School of Psychology has been pronounced a huge success by the students in attendance.

Dr. Parkyn will give a two weeks' course in Suggestive Therapeutics and Hypnotism, beginning Tuesday, April 1, for the special fee of $25.00. Many requests have come from persons who could not attend the February combined course, so that it has been decided to repeat the course, provided applications are received from fifty students. The combined course consists of lectures and clinics in Osteopathy, Electro-Therapeutics, Suggestive Therapeutics and Hypnotism, and three degrees are awarded. The instructors are Dr. E. A. Russ, Dr. F. H. Blackmarr and Dr. Herbert A. Parkyn.

When sending in your application for Dr. Parkyn's course also state if you will take the combined course should it be given. All applications for places in the class must reach the Registrar of The Chicago School of Psychology not later than March 22. The price for the combined course, if held, will be $50.00. Apply early.

The Physical Culture Lessons.

Owing to the failure of the electrotyper to supply us with suitable electros with which to illustrate Prof. Whitehouse's article on physical culture we find it necessary, at the last moment, to omit his valuable article this month. However, it will appear next month, illustrated with eight half-tone engravings.

We are sorry to disappoint our readers, but beginning with the April number the series will be published regularly, and are well worth while waiting for.

The Telepathy Tests.

Last month we stated that the Zancigs had agreed to give an exhibition of telepathy under test conditions during February, and we promised to publish the results of the tests and all correspondence in this number of SUGGESTION.

The tests were arranged for and were to have taken place on the evening of Feb. 12th at the Chicago School of Psychology in the presence of the students attending the February course. However, a few days before the tests were to be made a letter was received from Prof. Zancig saying that it was necessary for them to fill engagements in the South and that the tests would have to be postponed. We are sorry to make this an-

nouncement, but the correspondence which we publish in full will show that it was certainly not our fault that the tests were not made. Let us hope that the Zancigs will return in the near future and submit to the tests. It would certainly be gratifying to know beyond peradventure that thoughts can be conveyed from one person to another solely by an effort of the will with the unerring accuracy which characterizes the Zancigs' performances.

Dec. 1, 1901.

Dr. Herbert A. Parkyn,

Dear Sir:—Just arrived home after a short vacation and was very much surprised at receiving so much mail matter concerning our work; but when I came to your magazine article concerning our work, I was enlightened on the subject.

I was very much surprised at your criticism, as instead of injuring us it has done us a world of good.

During my stay in Chicago I have had a great many people inquiring regarding your school and your work. Although not being personally acquainted with you, I have always spoken well of your institution and its work; as I noticed that people interested in your work were also interested in ours; and instead of trying to injure your cause, have done it good in many ways, as it is against my principle to injure any one engaged in honest work, if I can do them no good.

I should have thought, after reading your article, that you must have witnessed some circus or Dime-Museum performance, which is as different from our work as a United States Treasury note is to a counterfeit.

You explain what test you put us to, and claim we failed. Now, with us there is no such thing as fail. My only claim is "that what I see Mme. Zancig sees"; now, if you can suggest a better name than Mental Telepathy or thought-transmission, I should be pleased to hear it.

Our performance is free, given before the general public, and as we are often subjected to insults, we are obliged to cut short some people, who are impudent enough to take up all our time to the exclusion of others. Had you, instead of telling me to shut my mouth, introduced yourself as a gentleman interested in the work, we would have extended to you, as we have to others, every courtesy, even to a private test, something we have been subjected to by some of the most prominent scientific men on both sides of the Atlantic Ocean.

That "Female on the Platform" mentioned in your valuable paper, was Mme. Zancig, my wife, and the male performer was I, Prof. Zancig, and the couple have always been considered a lady and gentleman.

However, I thank you for the space and mention in your valuable magazine. This performance is my method of introducing Palmistry, and I consider it a better way to bring our name before the public than by trying to expose and injure somebody else's work, about which I know nothing, as you did in your SUGGESTION of November 1.

Trusting the supposed explosion benefited you as much as it did us, we remain.

Yours very truly,

THE ZANCIGS.

Chicago, Ill., Dec. 5, 1901.

Prof. Zancig,

Dear Sir:—I am in receipt of your favor of the 1st, and am sincerely sorry if I have been guilty of publishing anything which has done injustice to yourself or Madame Zancig.

Every reader of SUGGESTION who has watched its policy, will bear me out when I say that I am always willing to acknowledge having erred, when I find I have made a mistake, and that what I am looking for is the truth, and the truth only, in all Psychic Phenomena.

I certainly believed I wrote the truth about your performance. I have watched it scores of times and, personally, have used for entertainment the system of communication which you appear to employ. Certain it is that in my presence you always spoke to Mme. Zancig before and after performing an experiment. This, of course, may only have been coincidence, but I know the tests were not successfully carried out when I insisted on your saying nothing to Mme. Zancig, or, as you have chosen to express it, when I asked you to "shut your mouth."

I fail to understand if the mental union

between you and Mme. Zancig is so close that you have "two minds with but a single thought," why you find it necessary to communicate verbally with Mme. Zancig under any circumstances. If you employ genuine telepathy it certainly weakens your performance. Why do you not go about your work of examining articles and receiving names and have Mrs. Zancig tell you everything you are doing without communicating with her verbally. I also understand some of the silent systems of communication used by professional performers, but I know you do not employ these for your open air performances, for the conditions then are not favorable if the entertainment is to be carried out with the expediency which characterizes yours.

If I have been unjust at any time in my criticism of your performance I am willing to make amends, provided I am convinced I have been wrong in my conclusions. Truth cannot be downed. It always conquers in the end, and I hope that in the name of truth and the interest of science, you can arrange for a series of experiments which will prove conclusively that telepathic communication can be carried on by an effort of the will. Personally, I believe in telepathy, but so far as I have been able to trace it in its operations it has invariably operated spontaneously and without the knowledge of the projector or recipient of the thought.

Of course, I realize, should you submit to test conditions and fail, that many might claim the failure to be due to the presence of skeptics, but if your performances have been carried on by genuine telepathy, it would not be necessary to explain the failure on this ground, for I have watched you perform for hours in the presence of scores of skeptics of the worst kind without making a single mistake. In fact, one evening at San Souci Park, you performed as cleverly as ever, without a single error, for a group made up entirely of my friends, who were all skeptics. I had explained to them beforehand how I believed your work was done, but in order to witness the cleverness of your system we kept silent and allowed you to make your own conditions. In spite of the positive skepticism of the entire group however, Mme. Zancig responded favorably to every test

If your performance be genu

and you have communicated with Mme. Zancig under such pronounced, unfavorable conditions once, I am certain you can do so again.

Now, I do not desire to issue a challenge to you, for I am a seeker after truth, and if your work is genuine telepathy I hope you will join forces with me and let the truth be known.

I know you and Mme. Zancig are a very busy couple, and probably do not care whether I believe in your performances or not, but in order to induce you to assist in bringing out the truth, I will make the following proposition. If you will agree to set aside a few minutes some evening for an experiment under a few simple test conditions, and are successful, I will pay you $100 in cash and will allow you one page of advertising space every month for one year in SUGGESTION, and will give you one of the best "write ups" ever given in a magazine. Our advertising rates are $40 per page per month, so that you will receive $480 worth of advertising and $100 in cash in the event that the experiments are successful.

Should you agree to these conditions, I sincerely hope you may be successful. This is not a challenge, for I should be very glad to prove that telepathy can be carried on by an effort of the will. *I want the truth at any cost.*

If your performance be merely a trick, I must say in justice to you it is wonderfully clever. If it be telepathy, as you claim, it is marvelous, and in order to prevent people from classing you with the many performers who communicate by sequences of words, you should avoid communicating verbally with Mme. Zancig.

I shall be glad to receive an immedi reply to this letter and hope you will me in the spirit in which it is written submit to a few experiments in the int of Justice, Truth and Science. If your is genuine you have nothing to fear. is bound to prevail."

Yours

than pleased to come to your home or address and give you and your friends a private test, not for the financial inducement; but on account of your being so interested in the occult science.

If we have not the right word for our work, it is the fault of the public, as they termed it Telepathy.

We have never yet charged the public for our work, therefore cannot see where we have misrepresented or humbugged the same.

If a person comes to us, no matter of what belief, we never try to change his ideas or belief, so long as she or he is happy and content.

There are times when Mme. Zancig astonishes even me with the rapidity of her answers.

My Wife, being of a very nervous temperament, I do not doubt but that she may fail in some of the tests that you will put her to; however, we will not be ashamed of making a mistake, as I am far from being perfect in concentrating my mind on any one subject or object. As I have to concentrate my mind on each letter or figure, and for that reason I may ask Mme. Zancig for name, figure, etc. I have called our work Fakeism and told the people we were going to show them a clever little trick, but they would not even believe that, and thought we ought to give our spirit friends the credit for the wonderful power Mme. Zancig possessed, for that reason we called it thought transmission, as when I think of the name of John, my Wife will instantly repeat the name John. We take it for granted that you know we are very busy at present, as between our ngagement at the Coliseum and our office ere, it keeps us quite active; but any time er the 1st of January we will be very much sed to submit to a few tests at your own ol.

will be pleased, if you have time, to ou call on us at our school and con- the subject, and should you in the to write on our subject, we will what you say about us, to see you you

Dec. 12, 1901.

The Zancigs, City,

Dear Sir:—I am in receipt of your letter and am glad that you have consented to try the experiments under test conditions. I sincerely hope that everything will prove satisfactory. As stated before, I shall be only too glad to receive satisfactory demonstration that telepathy can be operated by an effort of will. I shall take pleasure in calling upon you some time in the near future to arrange the matter.

In February I shall have a large class of students from all over the country who are interested in Psychology and similar lines of thought, and, if convenient to you, we could arrange to make the tests in February. It would prove of interest to our students and would bring you directly into contact with people from all over the country who are interested in your line of work and from whom you might obtain many students.

If this is satisfactory to you, I shall be glad to have you drop me a line to that effect.

Yours very truly,
HERBERT A. PARKYN.

Jan. 17, 1902.

Prof. Zancig, Chicago, Ill.,

Dear Sir:—In the January number of SUGGESTION I stated that you had accepted the proposition I made to you and had agreed to give an exhibition of Mental Telepathy with Mme. Zancig under test conditions. I also promised to publish the correspondence which has been carried on and should like to state in our February issue that the matter has been definitely arranged.

When you called in person you stated that some evening during the second week in February would be satisfactory to you, provided your professional engagements did not call you from the city at that time. Now, if it is possible for you to give a definite answer this week, I should be glad to receive it, so that we can make all arrangements for the tests in due season.

A few simple tests will be sufficient to decide the matter and we could arrange to make them at any time which will suit your convenience between 7:30 and 10:30 p. m.

Would Wednesday evening, February 12, satisfactory date?

Yours very truly,
HERBERT A. PARKYN.

Joliet, Ill., Jan. 18, 1902.

Mr. H. A. Parkyn,

Dear Sir:—Yours at hand, in reply will say that we intended to call on you personally, but since receiving your last letter will write at once so as you can publish it in your next issue that we will, if among the living, be with you on the evening of February 12, between 9 and 9:30 p. m.

Trusting this will be satisfactory to you, we beg to remain, Most sincerely yours,

THE ZANCIGS.

Jan. 22, 1902.

Prof. Zancig, Joliet, Ill.,

Dear Sir:—I am in receipt of your letter of acceptance, and in reply will say that I shall be glad to meet you at any time to arrange particulars of the tests. We have so much copy on hand for the magazine this month that we have decided to hold over the correspondence until the March issue, when we will be able to write the whole matter up, and I sincerely hope we shall have some positive evidence that thoughts can be translated by effort of the will.

The evening of February 12 will be entirely satisfactory to me and it will find us with a large class of students who are directly interested in your respective lines of work. In the event that you are successful, it will mean a great deal to you from them as well as from ourselves.

Yours very truly,
HERBERT A. PARKYN.

Chicago, Ills., Feb. 2, 1902.

Mr. H. A. Parkyn,

Dear Sir:—Am very sorry to have to postpone our meeting, as we have been called south by our advance agent, and as yet cannot say when we will return to your city.

We also regret that we have nothing at hand for you to publish for the interest of your readers as we have had so many letters from them since your first writing up of us; trusting we may meet later in the season and give you the tests you are wanting, we remain, sincerely THE ZANCIGS,

Per Prof. Julius Zancig.

The Land of Spooks.

It is pretty generally known that the well known English writer and editor Mr. William T. Stead is an enthusiastic Spiritualist. A few years ago, when investigating spirit materialization he stated that a certain Mrs. Mellon was the only genuine materializing medium to be found in the United Kingdom. We quote his own words:

"During these investigations, I have made great efforts to obtain the services of a trustworthy materializing medium who has not at any time been detected in fraud. There are three or four materializing mediums who gave séances in London; but, whether from misfortune or their own fault, their names have all been associated at one time or another with the production of fraudulent phenomena. I am speaking of what has been communicated to me by fervent spiritualists, whom I have consulted in the hope that they might be able to furnish me with the address of a trustworthy materializing medium. The net result of my inquiries came to this—that in the whole of the United Kingdom, so far as was known to the Spiritualist community, there was only one person of undoubted materializing faculty and undoubted character, who could always secure the presence of phenomena, and who had never been detected in a trick of any kind. . . . I refer to Mrs. Mellon, late of Newcastle-on-Tyne."—*Wm. T. Stead in his publication "More Ghost Stories."*

Well, after Mrs. Mellon had given successful seances in the British isles for many years she sought new fields to conquer; choosing Australia. However, in Australia she met an educated investigator and seeker after truth, with the result that she came to grief, for Mr. Henry discovered that she was simply another impostor who was playing upon the credulity of the public, and, after several exciting scenes at seances, Mrs. Mellon was thoroughly exposed and her methods given to the public.

Mr. Henry has since published a book called "Spookland" which is well illustrated and shows how materializing se-

ances are conducted. The whole history of the Mellon exposures in Australia and the methods she employed are given in detail.

The book is very practical and well written. It shows how the effect of having the spirit forms sink into the floor is produced and how three figures can be made to appear at one time, with no one but the medium in the cabinet.

Every investigator of Spiritualistic phenomena should read this book, for it will prevent him being duped in a similar manner by bogus mediums and thus enable us to sift out the genuine phenomena. The methods so fully and practically described are those in general use in this country to-day.

We have a few hundred copies of "Spookland" on hand at the present time, and will send a copy to any subscriber to SUGGESTION upon receipt of 50 cents. Or we will send it postpaid as a gift to any one sending in a year's subscription to SUGGESTION.

Once begin to read this book and you will not lay it down until you have read it through. It is a rare treat.

Persuade a friend to subscribe for SUGGESTION for one year and receive "Spookland" FREE.

Physical Culture for Women and Children.

For many years past Mrs. Annie Ward Foster has given instruction in physical culture to hundreds of the best known ladies in Chicago, and has had great success in treating physical deformities and developing the physique of weak children. Her classes for personal instruction are always well attended, and recently she has undertaken to give instruction by correspondence to women and children who have physical ailments or defects which can be relieved by judicious physical culture.

Mrs. Foster has made a special feature of physical culture for women and children, and any mother who desires to build up a weakly child, or any woman who desires to improve her physical condition, through physical culture methods, will be well repaid by communicating with Mrs. Foster, whose advertisement appears in our advertising columns this month.

A Valuable Premium.

We have several hundred copies of Dr. Dutton's book "Consumption and Rheumatism" on hand, which we intend clubbing with a year's subscription to SUGGESTION for $1.25. The regular price of this book is $1.00, but by an arrangement with the author we can offer the copies we have on hand at 60 cents per copy.

This offer will only hold good as long as our present stock lasts, so we advise you to send for a copy at once. We will send a copy to any old subscriber for 25 cents, provided he sends a new subscription for SUGGESTION for one year when remitting for the book.

SUGGESTION for one year and the book "Consumption and Rheumatism" (cloth bound) both for $1.25.

THIS IS A BARGAIN.

Christian Science has again gotten in its work on the helpless. At Victor, Colorado, a boy of eighteen suffered from a fractured skull as a result of an accident. The parents refused to have surgical attention, although it was the opinion of the surgeon who saw the case soon after the accident, before the parents were notified, that if proper treatment was given he had very good chances for recovery. The parents prayed and the boy died.